CATHOLIC · ACTION ·

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INSTITUTIONAL FACILITIES FOR THE CARE OF THE AGED

John J. Griffin

THE FAMILY TODAY
ALL AMERICA CONFEDERATION
BISHOPS' FUND FOR THE VICTIMS OF WAR
TOWARDS INFORMED LAY ACTION
DISPLACED PERSONS

The Background of the Welfare Conference

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

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LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 8,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services-N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

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The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

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No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

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It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXX, No. 3 March, 1948

Centenary of Brothers of the Christian Schools in America

DURING this year the Brothers of the Christian Schools will celebrate the completion of a century of service to American youth. Although their first permanent foundation was made in Baltimore in 1845, the national celebration was postponed, because of wartime conditions to coincide with the centenary of their first establishment in New York.

Since 1845 the congregation has expanded from coast to coast. Today, 1,500 Brothers in five flourishing provinces direct over 40,000 students in elementary schools, orphanages, boy welfare institutions, high schools, military academies and colleges. Their heritage is one that dates back to 1680 when they were founded in France by St. John Baptist De La Salle. St. La Salle, a recognized educational genius, bequeathed his congregation a twofold spirit of faith and zeal and an accumulation of educational reforms that were to win for them a title conferred by Pius X, "Apostles of the Catechism."

The Christian Brothers arrived in the United States at the beginning of the peak years of Catholic immigration. Their services were greatly desired by bishops and clergy to help in safeguarding the faith of children as they were being slowly absorbed into the national life.

The hierarchy was likewise concerned during those years with the training of a native clergy and the fostering of vocations to the priesthood and religious life. Accordingly in 1854, the Brothers began to teach Latin in their high schools and colleges for the preparation of students for the seminary. The crowning glory of their educational work in the United States is the thousands of their former students who entered the priesthood. Manhattan College alone gave two Cardinals to the Church and five other graduates as Archbishops and Bishops. La Salle College, Philadelphia, likewise has seven mitred sons among the alumni. St. Mary's College, California, in 1875 gave the first native sons to the priesthood on the Coast. For more than half a century priests in the Diocese of St. Louis attended Christian Brothers College before entering the seminary.

In each of the provinces in the United States, the centenary will be observed by solemn religious services in the novitiates of the Brothers and in the cathedrals of all the dioceses in which they teach. Civic receptions, banquets and academic functions will also be held.

Formal activities will begin in New York on April 20 when His Eminence Francis Cardinal Spellman will celebrate a Pontifical Mass in St. Patrick's Cathedral.

The Most Honorable Brother Athanase Emile, F.S.C., superior general of the Institute, is expected from Rome. He will tour the five provinces and participate in some of the local celebrations.

National Catholic Resettlement Council Meets

IN mid-February the newly formed National Catholic Resettlement Council, which serves as an advisory body to the Bishops' Committee in the D.P. resettlement program outlined by the N.C.W.C. Administrative Board, met in Chicago to make a survey of the housing, labor and religious problems that may face the D.P.'s in this country. More than 40 delegates from all sections of the nation participated.

Problems involved were reported upon and discussed and special legislation by Congress to admit 400,000 D.P.'s—100,000 annually—within the next four years was advocated. "The various committees of our council are making surveys in every diocese of the nation. Every DP coming here would be quickly assimilated into the nation's economic life," said Msgr. Edward E. Swanstrom of New York, executive director of the council.

INSTITUTIONAL FACILITIES FOR THE CARE OF THE AGED—Part I

JOHN J. GRIFFIN

THAT institutional life is emerging into a new place of prominence in the broad field of social work is now a well recognized fact. As in other welfare areas, circumstances have conspired to compel a reexamination of the relative position of *institutions for the aged* in social ordering and in charitable endeavor.

The predictions so easily popularized a decade ago to the effect that the implementation of the governmental social security programs would empty our institutions of the aged, have not been verified by the eventualities. On the contrary, there is presently an alarming dearth of facilities, especially of facilities for the care of the chronically ill aged.

The superior value of non-profit institutions staffed by persons whose solicitous ministrations are motivated by a profound and noble love is emphasized by consideration of the social and psychological factors influencing the aged in our contemporary civilization, for urban industrialism and its consequences have served to uproot and set adrift our venerable seniors.

In a simpler economy when the home and the farm were the traditional centers of trade, work and social life, the elders succeeded in maintaining an acknowledged usefulness. Their authority was respected and their accumulated knowledge and wisdom were cherished. But the ascendancy of property values over intrinsic human worth, the high-pressuring processes of the impersonal factory system, the introduction of machinery into agriculture, the vanishing of domestic services, the frenzied pace and ruthless selfishness of city life, the worship of athletics and the cult of Hollywood placing a premium on youthful activity and charm, all have combined to lessen the prestige and the participation of both the senescent and the actually aged.

In the earlier rural or semi-rural setting, the lighter tasks performed unhurriedly could readily be assumed by grandpa and grandma. The less complicated chores of animal husbandry, the tending of orchards, preserving and canning, dressmaking and laundering, knitting and crocheting, the local oversight of numerous young children, these were properly personal tasks not unsuited to the energies of oldsters, the security of whose historic position was seldom if ever challenged. In contrast, we have the frantically competitive arena of our complex society with its almost universally quantitative standards. Modern commerce and industry do not allow of a gradual diminishing of powers but generally insist on abrupt retirement at an arbitrarily established age. When the appointed hour arrives the older worker is formally sealed with the stigma of economic uselessness. Nor can retirement annuities or governmental subsidies however generous, be regarded as satisfactory compensations for this abandonment to fate.

Along with the ethic of the mass-production system, the disintegration of the family has had its impact on the aged. The ancient solidarity of the family having been disrupted, there frequently occurs such a widespread scattering of busy children that the aged person is left totally isolated. Modern apartment house living moreover, with its spatial limitations and numerical restrictions means oftentimes that there is no room at all for the elderly. Indeed, if bedplace is available and the basic adjustments are effected, nevertheless the aged person may still remain in dreary solitude and neglect because both the childless daughter and son-in-law or the childless daughter-in-law and son are employed during the day and engaged socially in the evening. There are, of course, innumerable instances where the children married or single, are financially unable to help their parents to any appreciable extent. Such inadequacies are highlighted when the aged parent is suffering from the ravages of one or more of the costly disabling diseases characteristic of advanced age.

The enormous significance of these and other related factors becomes more impressive when we recall that there are an estimated 10,120,000 persons classified as aged, that is, 65 years or over, in this country. Of this vast reservoir of human beings, only about 43 per cent are considered non-

NOTE: This article is an abbreviation of a more complete study made by Mr. Griffin, supervisor, Bureau of Old Age Assistance, Somerville, Mass., and Consultant on the Aged, National Conference of Catholic Charities.

dependent by virtue of possessing invested funds or income derived from employment. While approximately 1,800,000 or 18 per cent receive regular pensions of some sort, almost 4,000,000 or 39 per cent are regarded as dependent upon some kind of assistance. Of the so-called pension group, over 1,198,000 are receiving Old Age and Survivors Insurance with primary benefits averaging less than $25.00 monthly, while in the assistance category about 2,275,000 persons are receiving Old Age Assistance with the average monthly grant being somewhat over $36.00. Social Security Board estimates indicate that over 1,600,000 aged persons are dependent on relatives, friends and churches.

In the light of these figures it seems logical to assume that the entire burden of supporting adequately the needy aged cannot or is not likely to be borne by the government. There are wide areas of need which must be covered by voluntary agencies. Nor should it be overlooked that of the whole pool of over 10,000,000 aged, only about 210,000 or approximately 2 per cent are now receiving institutional care. Of these about 140,000 are in governmentally controlled institutions, and only 70,000 in private institutions. Of the latter number less than 25,000 are in approximately 235 Catholic institutions.

These statistics are detailed for illustrative purposes only. They may perhaps, serve to point up the urgency of initiating those fundamental socio-economic and socio-political reforms advocated by the recent Sovereign Pontiffs in the Encyclicals on the Social Order. They can scarcely be expected to intimate the character of the poignant problems dominant in the individual instance. For the aged do not live by bread alone. They desire the assurance of security, the certitude of recognition, constancy of attention, sustained interests, opportunities to participate socially. Supremely they need love.

Truly, therefore, the provident care of the aged is a redemptive apostolate eminently worthy of the exhaustive efforts born of sacred charity. It is a cause so fraught with precious human values that once recognized in its true stature, it is bound to arouse in still more thousands of heroic souls that self-sacrificing spirit of loving sympathy which finds its surest fruition in the Christly consecration of religious life. To perceive in the aged heart a reflection of the Sacred Heart of Jesus and to uplift that heart as a center of the Mystical Body of Christ is a vocation of magnificent dimensions and of exquisite beauty.

Admission Policies

Many institutional directors are reexamining admission policies in the light of recent developments and experience. The recognized increase in life expectancy, the widespread demand for facilities to care for the disabled and terminally ill aged, the inflationary spiral in living costs, the implications of sustained relationships with public assistance agencies and community chests, and the impact of professional standards of social work are some of the factors influencing the current review.

The increase in life expectancy coupled with experience which indicates that the actual age of most entrants is far in advance of the established eligibility age (usually 60-65 years), have led some officials to consider the advisability of upping the admission age. A second feature undergoing review is that which relates to the health of applicants. Comparatively few homes accept the chronically ill. Most homes have but very limited infirmary facilities, and hence are not prepared to receive the incapacitated. But this traditional policy is apparently becoming more and more questionable in view of community needs. Finally, the procedures involved in the detailed processing of applications are being evaluated anew. Methods of interviewing, and investigation, case work, maintenance of records, matters pertaining to clearance and referral, all are being rescrutinized.

The problems of admission outlined are probably the principal ones presently occupying the attention of administrators of institutions for the aged. One other very important aspect concerns the upward adjustment in rates to meet the steadily rising costs. This phase includes the question of the proportionate number of persons receiving inadequate assistance payments who should be accepted by charitable institutions struggling to maintain balanced budgets.

Relationship to Public Agencies

In discussing the question of the relationship of Catholic institutions for the aged to public assistance agencies and programs, it is imperative that several basic distinctions be held in mind. Our institutions are classifiable according to a diversity of norms. Thus, some are designed for the care of the virtually destitute, others for the "poor," while a third group serve the so-called middle class. From the angle of financial arrangements, there are institutions wherein the life contract system prevails, homes where both contracts and current payments are in operation, places where the pay-as-you-go policy is used exclusively. There are too, homes with fixed fee schedules, and others having flexible rates.

As the purposes and policies of the institutions differ, so also do the public assistance programs vary in character and administration. In some areas counties or municipalities are willing to supplement by way of general relief, the regular fed-

eral-state old age grants, in other places the local units do not contribute; in some states basic grants are augmented by special allowances for medical or nursing care, in others no such provisions are made; in some states, grants are on a flat rate basis, in others the individual allowance is determined in conformity with budgetary standards; in some sections the type of accommodations influences the amount of the grant, in others the clients' degree of invalidism is the principal factor. In some states citizenship is a prerequisite, in some long term residence is deemed equivalent; in some states the maximum five years' residence prior to the date of application is required, in others there are minimal or no residence requirements.

Evidence available indicates that there is an urgent need for mutual education on the part of our institutions and public assistance agencies. Almost everywhere one gathers the impression that some artificially erected barrier stands between the two services. Officials of charitable institutions complain at times, about the "red tape" involved in public assistance administration when perhaps, for one reason or another, they have not made sufficient effort to understand the program's workings, objectives, possibilities. In our day, it is virtually imperative that they study relevant federal, state and local legislation which may prove of far reaching concern to the future welfare of their institutions. It is true, that public assistance administrators are often prone to appraise the status of charitable institutions in the light of irrelevant preconceptions. Occasionally too, social workers are lacking in a comprehensive knowledge of their own agency's detailed workings, and without consultation usurp powers of decision properly belonging to executives. Sometimes too, they look upon residents of institutions as permanently molded individuals whose conditions and relations never change. The matter of confidentiality on the part of both institution and public agency can lead to embarrassing difficulties. Enmeshing entanglements, however, can usually be avoided if both sides recognize the aged person as the center of operations. They must continuously collaborate for the good of the individual. To do this effectively there must exist sympathetic orientation based on mutual knowledge and respect. If this commerce of thought and intercommunication of feelings are established we may hopefully expect that social legislation will not be enacted without influence of the significant experience gained in our institutions.

(To be concluded next month)

NOTES

The figures in paragraph 7 are the latest approximate estimates available to the writer. The figures indicating the number of persons receiving O. A. A. and O. A. S. I. with the average monthly payments are as of June 1947 (corrected to July 15, 1947) and based on tables published in the *Social Security Bulletin, August* 1947 (Col. X, No. 8) pp. 31-33. Federal Security Agency, Washington, D. C.

The figures pertaining to the number of aged in the U. S. and their economic status are taken from *Issues in Social Security,* pp. 270-271, Table 60. U. S. Gov't. Printing Office, Wash., D. C., 1946. The estimates of the number of aged in institutions are from the foregoing source, which offers no documentation.

These estimates it may be remarked, are greatly in excess of the figures published in *Homes for the Aged in the United States.* Bureau of Statistics, U. S. Dept. of Labor, Wash., D. C., 1941. According to the latter authority a survey conducted in 1939 revealed 1428 homes for the aged in the U. S., caring for some 100,000 persons. (p. 2.) Moreover, of 1327 reporting on sponsorship, only 50 with a capacity of 14,260 were supported by public funds. (p. 13.) The survey in question showed 148 homes under Catholic auspices with a capacity of 17,975. The difference between the 1939 figures of the Department of Labor and the 1946 estimates of the Social Security Board may perhaps be due to the fact that the former dealt with "Homes" and the latter with "Institutions."

CATHOLIC EDUCATORS CONSIDER PRESIDENT TRUMAN'S HIGHER EDUCATION REPORT

A GROUP of thirteen Catholic college officials from various parts of the country met in Washington, D. C., in late February to study the implications of the report of President Truman's Commission on Higher Education.

The meeting was called by the executive board of the National Catholic Educational Association. Two members of the presidential commission—Msgr. Frederick G. Hochwalt, secretary general of the N.C.E.A., and Dr. Martin R. P. McGuire, acting dean of the Graduate School of the Catholic University of America—registered vigorous dissent to the program which, aiming at a massive increase in the nation's collegiate enrollment and facilities through Federal subsidies, they felt, would threaten the future status of Catholic and other private schools, ineligible for funds under the program.

A "constructively critical" review of all phases of the presidential commission's report will be published as one outcome of the three-day meeting. This study will also contain recommendations of adjustments in the policy of Catholic institutions of higher education in the light of the findings of the Truman commission.

Bishops' Fund for the Victims of War

1948 Appeal—Laetare Sunday, March 7

ON one Sunday of the year, Laetare Sunday, the Bishops of the United States make collective appeal to each and every one of the faithful to remember in their charity the suffering victims of a great and impersonal war.

The appeal was first made on Laetare Sunday, 1940, when the baptism of fire had just been unleashed on the ancient cities of Europe. No one, at that time, thought that eight years later, the Bishop's Appeal would still have to be made on behalf of countless millions of homeless, naked and starving victims, the legacy of a world at war.

In the years that have intervened between 1940 and 1948 more destruction has been wrought upon the face of God's earth than in any period of history.

Between 1940 and the exploding of the last bomb in 1945, millions of men, women and children were made homeless through air bombs, through shellings and the ruthless passage of armies. Whole countrysides were laid waste; hospitals, schools and factories lay in rubble beside the broken stones of the houses of men. Bridges, built with the hands of man to bring man closer to his brother, were destroyed all over Europe and in the Far East. Transportation systems, so necessary for the distribution of food, were destroyed almost beyond repair. Entire cities, built over the centuries by the patient hands of men, were pulverized in an hour.

Then, when the last bomb fell in 1945, we in America saw our brothers living in desolation amidst the heaping ruins. Many of them turned in their extremity to the Holy Father and called out to him as did the women of Warsaw in 1944—"Oh, Holy Father, Vicar of Christ on Earth, help us and save us."

Because of the generosity of American Catholics in their contributions to the Bishops' Relief Collection, the Holy Father's hands were not empty in those crucial days. He gave bread to the hungry in many lands and it was given out to the needy in every place that His Holiness could reach them, without reference to creed, or race or politics.

The 1948 appeal of the Bishops of the United States on behalf of the victims of war has been blessed by His Holiness, who, in a touching cable to the chairman of the administrative board of the Bishops, explained the necessity for a continuance of generosity. His Holiness has cabled:

"Numerous and heartrending appeals continue unceasingly to be received by us. In the exercise of our apostolic office we cannot be unmindful of these calls upon our charity and we cherish the hope that the traditional devotion and liberality of the hierarchy, clergy and faithful of the United States will again at this critical time place in our hands the possibility of meeting some of the more urgent demands made upon our limited resources."

The terrible crisis of mass hunger that has descended upon many countries in Europe and the Far East is unparalleled in history. American Catholics have the opportunity to meet this crisis with unparalleled charity. It will be their chance to give a sign of their Christianity; to bear witness to the truth that is within them.

In 1947 the goal of the Bishops' Collection for Victims of War was $5,000,000. This goal was more than 50 per cent oversubscribed through the parishes with collection on Laetare Sunday, 1947.

Besides putting into the hands of our Holy Father the bread and the garments so that he may give them out in response to the appeals of the hungry and the naked, the proceeds of the Bishops' fund make it possible to continue the world-wide relief program of War Relief Services-National Catholic Welfare Conference, and of the Bishops' Emergency Relief Committee.

If the charity of American Catholics should grow cold in this year of 1948, millions of helpless, desolate orphans, of aged people, of homeless families, would face complete despair, because the helping hands that they so needed would be withdrawn from them.

Even the little children in American parochial schools are asked to turn their Lenten sacrifices into gifts for hungry little ones overseas. Every American Catholic is asked to make a real sacrifice, so that the 1948 appeal of the Bishops of the United States on behalf of the victims of war will prove without the shadow of a doubt that our charity for our brother in Christ has not grown cold.

THE FAMILY—

ITS LIFE TODAY

Crucial Questions of the Day

ARTICLE VII

IT is a commonplace to say that the family life of our day constitutes one of our crucial problems. It is a commonplace, too, to say that a sound family life is most essential to a sound society. The whole is never better than its parts.

No one can deny that Catholics have been devoting much special attention to this problem for some time past. Fortunately, there is now growing evidence that others are becoming alarmed over this problem and are determined to do something about it. Certainly our family situation calls for all the effective help that can possibly be given it by one and all.

To indicate some of the major flaws in this family situation today is at the same time to suggest some potential avenues of approach to a solution of this great social problem. Certainly very basic is the secularism of the day regarding which Pope Pius XII has spoken in such strong terms and over which our Bishops have shown such deep concern. His Holiness referred to it as "the attempt to separate religion from the world and life," and added immediately that it was "foreign to Catholic thought and anti-Christian." He declared, furthermore, that efforts to bring about such a separation become more intense "whenever the powers of darkness increase their pressures."

How true his words! Where God and His Church are excluded the seeds of an anti-God ideology readily take root and speedily grow rank weeds of vicious living. A godless soil in any area of life is a fertile soil for things that are inimical to God. One hardly needs proof for that beyond the situation one sees all around in the world today, though, to be sure, the words of God regarding it are crystal clear—"He who is not for me is against me." (Matt. XII, 30.)

Efforts to secularize life, "to separate religion from the world and life," have become exceedingly intense. The powers of darkness have, indeed, increased their pressures in our day. Applied to the family this secularization comes to this: It implies looking upon marriage as a mere profane pact, as an institution shorn of all sanctity. It implies the divorcement of marriage and the family from the Church, the separation of marriage and the family from the strengthening and inspiring influence of religion. It means the separation of marriage and the family from God and the things of God. It means a religionless family life, a churchless family life, a godless family life.

The statement of our Bishops on secularism as it applies to the family is very specific. A few of their words may well be recalled here.

"Secularism has debased the marriage contract by robbing it of its relation to God and, therefore, of its sacred character. It has set the will and convenience of husband and wife in the place that Christian thought gives to the Will of God and the good of society.

"A secularized pseudo-science has popularized practices which violate nature, itself, and rob human procreation of its dignity and nobility. Thus, selfish pursuit of pleasure is substituted for salutary self-discipline in family life.

"Secularism has completely undermined the stability of the family as a divine institution and has given our country the greatest divorce problem in the Western World. In taking God out of family life, it has deprived society's basic educational institution of its most powerful means in moulding the soul of the child. . . ."

All around us we see the pitiful results of this secularized family life. These cannot conceivably escape us, they are so numerous, so commonplace. We see them in our shameful wreckage of broken homes. We see them in our farcical system of specious remarriage that is rapidly making us the equivalent of a polygamous, if not even a promiscuous people. We see them in our scandal of parental neglect and irresponsibility, in our juvenile delinquency. We see them in our deliberate rejection of the divinely assigned purposes of marriage, in the substitution of sterile pleasure for the great gift of life. We see them in the blasting of the three great pillars of the home—the unity, sanctity, and indissolubility of marriage. We see them in a loss of respect for the great dignity of marriage, in a loss of respect for the great dignity of

parenthood, in a loss of respect for the great dignity of the guardian virtue of the home, the virtue of chastity. We see them in the disreputable conduct of those who, as Pope Pius XI put it in his encyclical on *Christian Marriage*, "relying on a new and utterly perverse morality . . . trample it (marriage) under foot." We see them in a word, in the rejection of practically the entire plan of marriage that originally came from the Hand of the Divine Architect.

For the most part the foregoing has resulted from a great ideological revolution that developed over many decades past. It is a revaluation or radical change in ideas and ideals, in attitudes and aims, in moral and doctrinal beliefs. In a great number of ways it has struck at the very roots of Christian life, including Christian family life. It has substituted new and revolutionary doctrines for old and traditional ones. It has substituted a system of morals based on the inconstant and variable principle of expediency or convenience for the unchanging moral law of God. It has substituted a changing man-made marriage for the unchanging plan of marriage given man by Almighty God.

To be sure another great revolution of modern times has also been in some measure a contributing factor. It has been fittingly called the industrial revolution. By it is meant the great iron forces that have come with the striking inventions of modern times and have given us our industrial cities. By it is meant our far-reaching environmental and cultural changes that have been so disturbing to the family. And by it is also implied a host of social problems—extremes of wealth and poverty, wretched living conditions for many, a social order that offends at many points against the rights of individual and family, a civilization that one may correctly say is largely organized against the family.

The great blueprints for countering the harm of these two great revolutions are, as every Catholic should well know, the social encyclicals of Pope Pius XI, notably the ones on *Christian Marriage* and *Reconstruction of the Social Order*. Above all must it be emphasized today that these, and not the vagaries of communism, point to the correct solutions.

But more specifically, what are some of the things that perhaps the average Catholic can help do either as an individual or through organized effort to help bolster up our family life today? The following are possibilities:

1) Encourage the practice of reciting the Pledge to Christian Marriage. This will serve as a constant reminder and an effective antidote against the poisonous and destructive doctrines on marriage and the family that are abroad today.

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

Use of articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

2) Promote the custom of renewing the marriage vow or promise. No one can question the deep spiritual and even psychological value of such a practice.

3) Challenge faulty statements on marriage and the family in your local press or on the air. A strong and carefully worded statement, particularly when it comes from an organized group of citizens, carries much weight.

4) Make known in no uncertain terms to managers of moving picture houses your conscientious objection to disreputable films that offend against marriage and the family or the moral law generally.

5) Keep trashy literature out of your homes. Never encourage or further its publication by buying any of it.

6) Inform yourself regarding Catholic views. There is an excellent popular literature available today. Read it. Study it. Disseminate it. Fundamentally the battle for the family today is in very considerable measure one of false ideas and ideals ranged against correct ones.

7) Use whatever influence you can muster to correct the grave injustices that have become ingrained in our culture and that are doing so much to discourage marriage, to undermine the home, to hamper the family's functions and purposes, even making their fulfillment at times exceedingly difficult. One need only think in this connection, for example, of the dread insecurity of families that results from unemployment or inadequate income or of the evils of our housing situation and the degrading conditions of our vast slum areas.

8) Make a determined stand against the debilitating pleasure philosophy of the day. This insidious evil has made dreadful headway in our midst. Apparently there are ever-growing numbers of Catholics who are succumbing to its attractions, who, in other words, are following a creed of softness, or accepting a life of ease and

pleasure, while rejecting the notions of a manly discipline of life, of genuine self-denial or self-sacrifice or the hardy virtues generally. Yet, there is no question that truly successful family life demands these virtues. Rearing a family is not a joyride; it is a job, a real task. It is not a round of thrills; it is a discipline of life. It cannot surprise one to see that attempts to ground the home life of the day on a pleasure basis are ending in dismal failure. Above all, there is no Christian life that leaves the cross out of the picture.

9) Emphasize the religious element, the supernatural, in your own home. Have religious symbols in conspicuous places. Encourage prayers and other religious devotions in common in your family circle. At least on occasion have all the family members attend Mass together and receive Communion as a group. If God is central in your home, if Christ reigns there, it will stand an impregnable bulwark against all the evil forces of the day.

Happily one is justified, in the face of all the social disturbance of the day, in striking some note of optimism. Indeed, one could paint a beautiful picture of a host of American homes in our midst. In other words, by no means are all families in this great country secularized. Actually, great numbers of them are deeply religious. Great numbers of them constantly clasp the hand that Mother Church holds out to them and are strengthened and encouraged and uplifted thereby. Great numbers of them show forth as dutiful and edifying a home life as one could find in any page of history. The homes of these American families are Christian homes in the fullest sense of the word. They are homes wherein, in the face of all the untoward conditions of the times, in the midst of all the soul-destroying secularism of the day, the natural and supernatural are so closely wed that they appear as one. They are homes that are fulfilling their true missions as guides and aids unfailing on the road to the Eternal Mansions.

We have so many fine things here in America. At times one wonders whether we appreciate them sufficiently enough to keep constantly on the alert and filled with the necessary zeal to protect them. But, at any rate, there is no surer way of holding fast to that fine heritage than by holding fast to true Christian family life. That fact implies a challenge that every real Catholic will heartily accept. In view of it he will join his efforts in so far as at all feasible with those of others in a mighty crusade to strengthen the defenses of the home, to restore the family life of the day to what God had originally intended it to be. And unquestionably the ultimate results will be most gratifying: The currents of black paganism will be turned back; Christian marriage will be restored to its full dignity; home life will again be what it should be—a nursery of virtue, the foundation stone of the nation, a fountain of happiness for time and for eternity.

QUESTIONS FOR DISCUSSION

1. What is secularism and how does it affect family life?
2. What does the statement of the Bishops say on this point?
3. What have been the results of secularized family life?
4. Where may be found the blueprints for countering secularism in the family? 5. What specific things can a Catholic do to assist?

BIBLOGRAPHY

(Available at the Family Life Bureau, N.C.W.C.)

The Church, Bulwark of the Family, 8 *cents; Towards a Better Family Life,* 40 *cents; Family Catholic Action,* 20 *cents; A Commentary on the Marriage Encyclical,* 25 *cents; They're Growing Up,* 10 *cents; The Family Life Bureau—Channels and Activities,* 5 *cents.*

Copies of the "Pledge to Christian Marriage" (90 cents per 100) and of a form for the "Renewal of Marriage Vows" (60 cents per 100) are also available at the Family Life Bureau.

ALL AMERICA CONFEDERATION

AN invitation has been received from the Cardinal Archbishop of Rio de Janeiro by the Inter-American Catholic Social Action Confederation to hold its first meeting in that city on August 22, 1948 and the invitation has been accepted pending the approval of the Executive Committee of the organization. Thus will be realized the proposal made at Havana in January, 1946 by the Second Inter-American Catholic Seminar on Social Studies for the formation of an Inter-American office of Catholic Social Action to be the common work of all countries that make up the Americas. The proposal was further endorsed by the regional social action meeting held in Ciudad Trujillo in February of 1947.

After months of intense study and careful drafting, the text of the Constitution of the Inter-American Catholic Social Action Confederation has been agreed upon by the members of the organizing committee. Under this Constitution the control of the organization rests in the hands of an executive committee appointed by organizations in each country. While acting by majority vote, any country or international organization may register its abstention.

As the Constitution stands, the members of the proposed federation will be the official social action secretariats in the countries where they exist and other organizations which fulfill the purposes as enunciated in the statutes. This will make the organization sufficiently flexible to include groups that are not recognized officially as social action secretariats.

Already, the following fifteen countries have adhered to the Constitution: Bahamas, Bolivia, Brazil, British Honduras, Colombia, Chile, British Guiana, Dominican Republic, Trinidad, United States of America, Ecuador, Mexico, Honduras, Guatemala and Nicaragua. It is further anticipated that the Confederation will apply for consultative status with ECOSOC in June of this year.

The Confederation looks forward to an intense program of arranging future inter-American meetings as well as regional and national meetings for the advancement of Catholic social teaching in each of our countries and in all.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1948

2-4—Catholic Conference on Industrial Problems—regional conference, Boston, Mass.
7—Catholic Conference on Industrial Problems—regional interracial industrial meeting, Richmond, Va.
8-10—National Catholic Family Life Conference—16th annual convention, Hartford, Conn.
12-13—Conference on Eastern Rites and Liturgies—10th annual, New York, N. Y.
19—Enthronement of The Most Rev. J. Francis A. McIntyre As Archbishop of Los Angeles.
29-30—Catholic Association for International Peace—annual meeting, Washington, D. C.
31—Enthronement of The Most Rev. Gerald T. Bergan as Archbishop of Omaha.
31-April 2—National Catholic Educational Association—45th Annual Convention, San Francisco, Calif.

April, 1948

3-4—National Council of Catholic Men—annual meeting, Washington, D. C.
22-25—National Federation of Catholic College Students—5th national congress, Philadelphia, Pa.

May, 1948

1-3—Confraternity of Christian Doctrine—Province of St. Louis, Kansas City, Mo.
7-9—National Council of Catholic Nurses—annual convention, Boston, Mass.
12-13—Wisconsin Council of Catholic Women—33rd annual conference, Beloit, Wis.
20-22—Catholic Press Association—annual convention, Cleveland, Ohio.
20-22—Conference of Christian Doctrine—Province of Chicago, Chicago, Ill.

June, 1948

7-10—Catholic Hospital Association of the United States and Canada—33rd annual convention, Cleveland, Ohio.
18-20—National Catholic Laymen's Retreat Conference—twelfth conference, St. Louis, Mo.
29, 30, July 1—Confraternity of Christian Doctrine—Province of New York, Buffalo, N. Y.

July, 1948

5-9—Street Preaching Institute—fourth annual, Carthage, Mo.
12-15—Young Ladies' Grand Institute—annual convention, Stockton, Calif.
13-16—Catholic Daughters of America—biennial convention, Los Angeles, Calif.

August, 1948

9-13—Daughters of Isabella—national convention, Boston, Mass.
16-19—National Liturgical Week, Boston, Mass.
24-26—Catholic Biblical Association of America—general meeting, Dunwoodie, New York.
26-29—Catholic Students' Mission Crusade—13th national convention, Notre Dame, Ind.

September, 1948

11-15—National Council of Catholic Women—24th national convention, New Orleans, La.

October, 1948

9-13—National Conference of Catholic Charities—annual meeting, Boston, Mass.
17-20—National Catholic Rural Life Conference—annual convention, La Crosse, Wis. (Diocesan directors meeting on 15-16.)
19-21—Conference of Christian Doctrine—Province of San Antonio, Dallas, Tex.
26-28—Conference of Christian Doctrine—Province of Santa Fe, Santa Fe, N. Mex.

DISPLACED PERSONS

EILEEN EGAN

IT was a cold, bleak day in September last when a delegation from the National Council of Catholic Women crossed the thin white line that separated orderly, well-fed Switzerland from chaotic, hungry Germany. Mrs. Henry Mannix, president of the N.C.C.W.; Miss Margaret Hughes, secretary; Miss Ruth Craven, executive secretary, and I comprised the group who were to visit the displaced persons camps in the American Zone of Germany.

After traversing the French Zone of Germany, we arrived in the American Zone and visited in the following days the more typical camps of displaced persons, including: Wildflecken, a camp containing more than 12,000 Polish exiles; Ettlingen, which housed 2,200 Ukrainian displaced persons; Babenhausen, a center for 1,000 Baltic displaced persons, mainly Latvians; Hanau, which consisted of three separate camps for the three Baltic groups, Lithuanians, Latvians, Estonians; and Zeilshein, a camp sheltering the remnants of the almost-massacred Jews of Europe.

It is hard to describe to Americans the tragedy of living in a displaced persons camp. It is hard to describe, in any case, what it means to live in the destroyed economy of Germany, where there are neither consumer goods, nor food, nor transportation, nor even hope.

The displaced persons themselves are people without the rights or the freedoms of ordinary men. They have neither homes nor homelands.

Why Do They Remain in Displaced Persons Camps?

Most of the displaced persons were brought into Germany as slave labor. Some are the survivors of the political, racial, and religious persecution inflicted on the tragic group brought into German concentration camps. Still others are refugees from terror and persecution in the countries of Eastern Europe that are no longer masters of their own fate. Thousands of Poles were freed from concentration camps only upon the advent of the liberating armies of America and England. These Poles look backward to persecution and to slavery. To what can they look forward? If they return to Poland proper, or to that part of Poland east of the so-called Curzon line (now part of Russia) they do not know what will be their fate, and none of us can guarantee their future. It is the same for the Yugoslavs and for all former citizens of the Baltic nations. The Balts know how many of their relatives and friends are now lost in the wastes of Siberia. The Jewish displaced persons want to leave countries soaked with the blood of their beloved dead. That is why these Polish men and women and children, these former citizens of Lithuania, Latvia, Estonia, the Ukraine, Yugoslavia, are still in displaced person camps awaiting deliverance.

What Solution Is There?

The only real solution to the problem of displaced persons is mass emigration and permanent resettlement in other areas of the world. The displaced persons are, on the whole, artisans and farmers. They are pathetically anxious to start life once more; to own a little house, a small plot of land. To salvage these valuable men and women it is necessary to remove them as soon as possible from the concentration-camp-like existence of the displaced persons camps. It is also vitally necessary to the economy of Germany to have the nearly million displaced persons removed from the institutions and buildings so sorely needed by the German homeless, the German sick, and orphaned.

If new homes for the displaced persons are not found in other areas of the world, they will be left to fend for themselves in the destroyed economy of Germany. This is unthinkable.

What Can We As Americans Do?

The N.C.C.W. delegation saw in the camps of Poles, Balts, Jews and others, hard-working men and women, lovely children. They saw men and women whose knowledge and skills are sorely needed in the economy of the United States. There were tailors, wood-workers, boot-makers, metal-workers, who despite great scarcity of material, were turning out fine examples of their crafts. There were agricultural workers, who in poor land were growing vegetables to keep their children alive in this bitter exile.

If we are to redeem the promises of the peace, we must offer deliverance to the displaced persons

whose only crime is that they love freedom and liberty and hate oppression in any form.

America is a land whose strength has come from the fusion of blood of the immigrants of many races. During the war years, the normal flow of immigrants under the quota system adopted by our Government stopped. More than a million quota numbers for immigrants were never used. The time to use these quota numbers is now. Each one of us can personally press for the use of these lost quota numbers. We can apply them, or at least some of them, to the displaced persons, so that we will not break faith with those who have suffered so many evils, and for so long, in the service of freedom and peace.

BROOKLYN COUNCIL FOLLOWS U.N. GENERAL ASSEMBLY

ESTHER M. VENTER

A COMMITTEE of twenty women from among the four county councils of the Brooklyn D.C.C.W. covered the meetings of the Economic Committee of the U.N. General Assembly during the October-November, 1947, session. Interest in attending the sessions grows steadily, for the women realize that the information gained by personal observation enables them to talk intelligently on the subject, to better their standard of critical judgment, and to stimulate others to an interest and correct viewpoint on the matters with which U.N. is dealing.

This study enabled the observers from the Suffolk County Council to provide the Nassau County Council with twenty-five questions on the U.N., when the Nassau Council, as a member of the County Forum, went on the air of a local station for a U.N. discussion period. Even though the radio time permitted the use of only a few of these questions, the Council had the opportunity to attest publicly to its knowledge of the right principles governing universal peace.

The benefits derived from attendance at these meetings are not confined to the committee members. One woman in a small town in Suffolk County talked of the work with the editor of her local paper. As a result, one of the high school seniors asked her help in writing an essay on the U.N., and so keen was the interest stimulated by this observer that the entire senior class chartered a bus and went over to Lake Success to spend the day at the General Assembly.

Participation in this project has offered a real opportunity for better understanding of international relations. Two of the women volunteers remarked: "The ends of the earth are pulled closer together for me every day I attend. I am getting a new perspective by sitting in at these sessions." "A lesson in geography far more comprehensive than anything learned from text-books is ours."

"The U.N. and You" means more than a slogan to the volunteers from the Brooklyn Council; it has meant a widening viewpoint, a clearer understanding of international problems, a steady sympathy with the less fortunate, and a greater gratitude for our own blessings.

RELIEF NEEDS PRESENTED D.C.C.W. CONVENTIONS

The deep sympathy of Catholic women with the tragic need of suffering people in countries devastated by war is apparent in words and in action taken as diocesan councils of Catholic women meet in convention.

Belleville . . . At the annual convention of the Belleville D.C.C.W., held November 6, a silver offering was taken up for the purchase of CARE packages for war victims. The morning session was devoted to reports and the afternoon session to a consideration of the theme, "Youth in Our Parishes." Speakers included Rev. Lloyd A. Sullivan, St. Louis Archdiocesan director of youth; Rev. John T. Fournie, Belleville diocesan youth director; and Miss Mary Bruemmer, executive secretary, Springfield diocesan C.Y.O. The convention elected Mrs. Paul Bier to succeed Mrs. Anita Hennessey as president.

Indianapolis . . . Addressing the ninth annual convention of the Indianapolis A.C.C.W., November 10, the Most Rev. Paul C. Schulte, Archbishop of Indianapolis, pointed out the many ways in which women, through their example in family and community life, can aid in the task of world-wide reconstruction. Very Rev. Msgr. August Fussenegger, spiritual director, also called attention to women's grave responsibility today and the influence which they can exert. The National President, Mrs. Henry Mannix, guest speaker, urged the women to work for the acceptance of displaced persons into this country, pointing out the strength of united action. Other speakers included Mrs. Rollin Turner, national director, Province of Indianapolis, and Mrs. Edward P. Dober, diocesan president, who was reelected at the convention.

Hartford . . . More than 300 women attended the twenty-sixth annual convention of the Hartford D.C.C.W., November 15. The Most Rev. Henry J. O'Brien, Bishop of Hartford; Rt. Rev. Msgr.

John F. Callahan, vicar general of the Diocese; Rev. George M. Grady, spiritual advisor of the Council, and other speakers joined in paying tribute to Miss Mary P. O'Flaherty, retiring president, who had served in this capacity for fifteen years. Mrs. Robert H. Mahoney, national chairman, Committee on International Relations, was chosen to succeed Miss O'Flaherty. Dr. Marguerite T. Boylan, first president of the Hartford Council, was a guest speaker at the convention.

Kansas City, Kans. . . . The Most Rev. George J. Donnelly, Bishop of Kansas City, celebrated the Mass opening the twenty-fourth annual convention of the Kansas City D.C.C.W., held November 22-23, and delivered the sermon. Miss Henrietta Morrissey, who presided at the sessions, is succeeded as president by Mrs. M. J. Kern. Among those who addressed the convention were Rt. Rev. Msgr. E. F. Vallely, spiritual director, and Mrs. Patrick T. Gibbons, national director, Province of St. Louis.

Toledo . . . An opportunity to put into immediate effect the words of Mrs. Henry Mannix, national president, was presented the Toledo D.C.C.W. annual convention by the Most Rev. Karl J. Alter, Bishop of Toledo, when His Excellency handed the Diocesan President, Mrs. John Aubry, the names of 250 needy families in Austria. Speaking at the convention, December 10, Mrs. Mannix called on the women to make real sacrifices to assure a *continuous* relief program for Europe's needy peoples. Other speakers included Very Rev. Msgr. M. J. Doyle, moderator; Mrs. John McCrystal, national director, Province of Cincinnati; and Mrs. A. M. Cline, Columbus D.C.C.W. president.

Brooklyn . . . At the time of the seventh annual convention of the Brooklyn D.C.C.W., January 31, the National President, Mrs. Mannix, was in Europe attending the Bureau meeting of the International Union of Catholic Women's Leagues, but in a message read to the convention by Mrs. Daniel A. Doyle, president, Mrs. Mannix asked aid for the destitute children of Europe and urged the women to action in behalf of the displaced persons seeking admission to this country. More than 1,200 women were in attendance at the convention, which elected Mrs. Albert R. Spillman president, succeeding Mrs. Doyle. As guest speaker, Rt. Rev. Msgr. Fulton J. Sheen urged an increased faith in God. In a telegram of greeting from the National Council, Miss Ruth Craven, executive secretary, told the convention that Mrs. Mannix had been elected vice president of the I.U.C.W.L. for the Western Hemisphere.

I.U.C.W.L. BUREAU MEETING

The Bureau of the International Union of Catholic Women's Leagues met in Fribourg, Switzerland, January 20, 21 and 22, with members present from the United States, Argentina, Italy, France, England, Germany, Holland, Belgium, Spain, Poland and Czechoslovakia. The Union embraces 36 million women in 46 countries.

The Union regards as its task the facing up to all of the problems which are posed for women in the present-day world, and of mobilizing all the possible forces of which they are capable in order to solve these great needs practically.

The President of the Union is Madame Steenberghe-Engeringh (Holland). One of the first tasks of the Bureau was to elect the general vice president, Mlle. du Rostu (France), and a special vice president, charged with representing the Union in the Americas, Mrs. Mannix (U.S.).

Among the subjects discussed was the question of relations with organizations of the United Nations. The Bureau took cognizance of the report of its delegates at U.N. (Economic and Social Council) at Lake Success and at Geneva, and at UNESCO. A committee on relations with U.N., and another on UNESCO, were set up. Committees also were set up on Displaced Persons, with Mlle. Pineiro Pearson (Argentina) president, and on aid to women in devastated and suffering countries, Mrs. Douglas Woodruff (England) president.

Preparatory to the next Congress, which will take place in London in 1949, the Bureau set up additional Commissions: on things intellectual, on the family (aid to mothers, to separated families), on social questions, on citizenship, on priestly vocations.

NEWS ROUND-UP

Mundelein College, in Chicago, has established an annual Catholic award, the Magnificat Medal, to be given to the Catholic college alumna who "has intensified appreciation of Christian social living by the character of her own life and by her contribution to social, esthetic, scientific, philanthropic or religious leadership." It is with deep pride and pleasure that the N.C.C.W. has learned that its President, Mrs. Henry Mannix, will be the first recipient of this honor. The medal will be awarded to Mrs. Mannix at Mundelein College next month.

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Miss Lucy M. Genis, of Sacramento, an active member of the Young Ladies' Institute, N.C.C.W. affiliate, has been honored by His Holiness Pope Pius XII with the medal *Pro Ecclesia et Pontifice.*

All Catholic women of the Archdiocese of New Orleans have been invited to join a "hostess club" to prepare for the Twenty-fourth National Convention of the N.C.C.W., to be held in New Orleans, September 11-15.

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At a recent Board meeting of the Seattle, D.C.C.W., a certificate of award to the Seattle City Chapter, D.C.C.W., for distinguished war service in cooperation with the U.S.O. was exhibited. Pins were awarded to many of the women, among them the President, Mrs. Richard C. Schank, who gave 3,500 hours of service, and a letter was read from the N.C.C.S. citing St. James Parish Council, of Vancouver, Washington, for exceptional work.

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Through the efforts of Mrs. Howard Burns, of St. Thomas Aquinas Parish, the Catholic Parent-Teacher League of Cleveland sought the cooperation of the motion picture theaters of Greater Cleveland in a drive for suitable motion pictures for children. Legion of Decency lists are being sent to the theaters each month for their guidance.

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Mrs. Thomas J. Dignan, former Board member from the Province of Portland, Oreg., visited national headquarters recently.

The N.C.C.W. was represented by Miss Ruth Craven, executive secretary, and Miss Irma Piepho, administrative assistant, at meetings of the National Conference on Social Welfare Needs, sponsored by the National Social Welfare Assembly, which considered the fields of education, health, housing, recreation, social security and welfare, special services for children and youth, and citizen participation, and the Workshops of Citizens' Groups, sponsored jointly by the Advisory Committee on Citizenship Participation of Community Chests and Councils, Inc., and the Assembly.

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Miss Craven also attended the meeting in New York of the recently formed National Catholic Resettlement Council, an advisory group dealing with the displaced persons problem.

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N.C.C.W. has sent material in the field of adult education to an Inter-American Educational Exhibit, sponsored by the Department of Education of the Peruvian Government, to be held in Lima, Peru, March 22. The purpose of the exhibit is to acquaint educators with the types of educational equipment and teaching materials developed and used in the various American Republics. Lectures and round-table discussions will be featured.

WITH OUR NATIONALS

Christ Child Society . . . The Hague Christ Child Society, the only one thus far founded outside the United States, has published a booklet in English recounting its work during the past year in aiding underprivileged children. Gratitude is expressed to the friends and members of the Christ Child Society in the United States, who have been the principal supporters of this work.

Daughters of Isabella . . . The National Convention of the D. of I. will be held in Boston, Mass., August 9-13. The Minnesota State Circle, D. of I., presented a set of white Pontifical Vestments to St. Paul Seminary. These vestments were used for the first time at the investiture of Monsignor Patrick J. Ryan, deputy chief of Army chaplains, in the robes of a domestic prelate, at St. Paul Seminary. Chaplain Ryan has been serving in the Regular Army since 1928.

Catholic Daughters of America . . . A feature of the semi-annual meeting of the Supreme Directorate, C.D.A., held in Southern Pines, N. C., February 17-20, was the observance of the twentieth anniversary of the founding of the "Share the Faith" committee as a national project of the organization. Miss Beatrice M. Hoffman, national director for Juniors, has released to the Juniors and their leaders, as well as to the troop chaplains, the "Charter of Catholic Youth for Girls and Young Women," drawn up by the delegates to the Youth Section meeting of the Congress of the International Union of Catholic Women's Leagues in Rome, September 7-11; personally approved by His Holiness Pope Pius XII; and officially adopted by the International Union. The Charter defines the rights, duties, and responsibilities of youth.

THE SODALITY OF OUR LADY

In a letter to Rev. Daniel A. Lord, S.J., director of the central office of the Sodality, His Holiness Pope Pius XII expressed his satisfaction that 365 new Sodalities were started in the United States in the past year.

Father Lord has announced also that the one-day spiritual leadership school, which flourished in the late 1920's, is being revived this year and will be held in about sixty U. S. cities during February and March.

TOWARDS INFORMED LAY ACTION

CATHOLIC conventions are becoming more numerous. National, regional, diocesan and deanery, they are a factor of no little importance in the progress of lay organizations.

One blessing of the conventions is that they bring out of isolation and seclusion those legions of laymen and laywomen who are eager for information that will help them to improve their parish programs of lay action. That there are in every parish individuals who will trudge with persistence from session to session calls for a fervent *Deo gratias*. By no means insignificant are their sacrifices of time and money. By no means fruitless are their efforts in sitting through meetings, scribbling notes and raising questions. And benefits accrue to others than themselves. For they bring the salutary influence of realism, in terms of concrete facts and actual situations, into the thinking of the professionals, lay and clerical, who address them. Conventions, it would seem, round out the thinking of all who participate.

There is, of course, a fund of literature, and good literature. Peruse the lists of pamphlets published by N.C.W.C., "The Queen's Work," "The Paulist Press," "Our Sunday Visitor." Read the Catholic periodicals. And whatever the practical difficulty, the specific need, direct an inquiry to N.C.C.M. headquarters. This may seem vague. It may sound like the "same old stuff." Yet no one will run his eye over the titles in the catalogue of N.C.W.C. publications and not see more clearly what is meant by getting "to the heart of Christianity's real problems in present-day society." And no one will address an inquiry to N.C.C.M. headquarters without receiving a reply which embodies the best information that can be gathered from N.C.W.C.'s numerous departments and bureaus of research. Try it!

The laymen's challenge to informed action has recently been given a direct answer in the Diocese of Cleveland. St. John's College has come up with a proposition that looms large on the lay action horizon in the mid-west. To be known as the Institute of Social Education, an evening school in adult education will parallel the program of the Tri-State Congress in Grand Rapids last Fall, and aim to prepare the leaders and members of Catholic organizations for informed lay action.

Scene of operations will be the Cleveland auditorium, offering ideal facilities and a central location. Two ten-week semesters are planned, the first to begin in October, 1948. Courses will be offered in education, literature and family life, in industrial relations, economics, government and international relations, in public speaking and parliamentary law.

The prospectus bids fair to win for the Institute wide popular interest. It is apparent that formalized methods of presentation will give way to the more practical small group discussions, etc. It is made plain that the program planners are seeking to attract not those industrious adults who, like hardy perennials, show up at evening schools year after year in quest of higher degrees. The authorities at St. John's are thinking of the Church's untapped resources, the scores of men and women in every parish who, as trade-unionists, teachers, government workers, etc., should be the exponents of Christian social thought in their respective occupational circles. Witness, for example, this excerpt from the Institute's descriptive folder:

"The need of the day is a distribution of sound social ideas. We believe the Catholic Church has them and we want to bring them to you. Our program is . . . for the benefit of working people, employers, men and women of the professions, government employes, youth and the general public . . . Catholics and non-Catholics of all denominations."

The authorities of the Diocese of Cleveland and of St. John's College are thinking of those large numbers of American Catholics who would be quick to grasp their social responsibilities, and quick to assume them, if they were helped to understand, each in his own field, the actual problems and the Christian answers. The average American has practical intelligence and a generous spirit. And the American Catholic, be he worker or employer, farmer or city dweller, professional man or what have you, is not slow to see that he, together with his fellow Catholics, must do what he can to strengthen the Christian traditions and standards that are woven into the fabric of American society. St. John's will attempt to guide the various occupational groups in determining what their responsibilities are, and how they are to go about discharging them.

Hats off to the Diocese of Cleveland, to St. John's College, to the corps of zealous, forward-looking persons who have volunteered their services. The Institute of Social Education is a bright omen for lay action in the Diocese of Cleveland.

ST. PAUL ARCHDIOCESE PLANS COUNCIL

PLANS for the organization of an Archdiocesan Council of Catholic Men in the Archdiocese of St. Paul, Minn., were completed at a three-day Institute held in the auditorium of St. Thomas College on January 30, 31 and February 1. Approximately 400 men representing parishes from every part of the Archdiocese responded to the invitation of His Excellency, Archbishop John G. Murray, to pool the resources of all existing Catholic men's groups throughout the Archdiocese for the purpose of promoting locally the lay section program enunciated by the Holy Father in his address to the men's unit of Italian Catholic Action on September 8, 1947.

To parallel the Papal program, the St. Paul A.C.C.M. has set up in each parish committees on Christian Culture, Social Questions, International Relations, Christian Family and Youth, Campaign for Decency, Retreats and Days of Recollection and Legislation. During the three-day Institute various speakers emphasized the urgent need for concerted action by organized and well-informed Catholic lay groups if the destructive forces presently striving to gain a foothold in our country are to be checked. The various Institute sessions presented panel discussions on the structure, mechanism and techniques of A.C.C.M.

While organization was the primary theme of the Institute, Rev. Edgar Schmiedeler, director of the N.C.W.C. Family Life Bureau, delivered a series of talks on the problems of the adolescent boy in relation to his home, school, social and religious life. During his discussions, Father Schmiedeler enumerated various activities which could properly be promoted by the Archdiocesan Council through its parish committees on Christian Family and Youth. Among the projects suggested by Father Schmiedeler were: (1) the custom of renewing the marriage vow or promise; (2) social affairs for Catholic young folks; (3) the challenging of faulty statements on marriage and the family appearing in the secular press and in radio broadcasts; (4) campaign for decency in motion pictures and literature and (5) the promotion of Cana Conferences. Father Schmiedeler's talks were enthusiastically received as evidenced by the numerous questions and points of information requested by the delegates following each presentation.

The final session of the Institute featured an address by His Excellency, the Most Rev. James J. Byrne, Auxiliary Bishop of St. Paul, who emphasized the necessity of spiritual formation in encouraging the delegates to assume their proper role in the great lay action program of the Church.

Arrangements for the Institute were in charge of Mr. Roy J. Johnson, who served as general chairman and who also presided at all the Institute sessions. He was ably assisted by a committee consisting of Frank J. Danz, Fred Longbotham, Vincent Mullaney, A. J. Huch and J. F. McGrath. Representing Archbishop Murray in planning for the Institute was the Very Rev. Rudolph Bandas, rector of St. Paul's Seminary, whose enthusiasm and cooperation aided considerably in the success of the Institute.

Preparations have already begun for the second Institute to be sponsored by the A.C.C.M. to be held at St. Thomas College on June 18, 19 and 20. The topics to be discussed and the names of nationally known speakers who are expected to participate in the Institute will be announced at a later date.

WIDE OPEN SPACES

THROUGH a friend of Catholic radio, a map of the United States was mounted and lettered, showing the places where the three N.C.C.M. radio programs, the *Catholic Hour*, the *Hour of Faith* and *Faith in Our Time* are being currently carried.

When you get a look at a map like that you know where you have been and where you ought to be going. The map shows that coverage of the three programs is quite widespread, except in the case of the *Faith in Our Time* program in the West.

This is due to the fact that the Mutual Broadcasting System outlets in that area are part of the Don Lee network which flourishes in New Mexico, Arizona, Colorado, Utah, Nevada, California, Oregon, Washington, Idaho, Montana, and Wyoming. Talk about wide open spaces—you will see them there so far as the MBS show is concerned. It is still our hope that the Catholics of these states will write to their local Don Lee stations and request the station manager to carry our program.

The other programs have a much wider coverage. For instance, in San Antonio, the home of our Episcopal Chairman, Archbishop Lucey; in Detroit, home of our President, Mr. John W. Babcock; in Washington, headquarters city of N.C.C.M., and in Mobile, Ala., all three programs are carried.

It is not asking too much to have the Catholics in cities where NBC, ABC, and MBS are represented work to get all three programs carried. If they can do it in San Antonio, Detroit, Washington and Mobile, it can be done other places too.

The Background of the WELFARE CONFERENCE

Address of The Most Reverend John T. McNicholas, Archbishop of Cincinnati and Episcopal Chairman of the Administrative Board of the National Catholic Welfare Conference, given on January 21, at the luncheon for the clergy which followed the enthronement of The Most Reverend Patrick A. O'Boyle as Archbishop of Washington.

THE National Catholic Welfare Conference thanks Almighty God that, in the new Archbishop of Washington, it has a true friend, wise counsellor, and sympathetic Ordinary, in whose jurisdiction is located its Nation Headquarters.

Thirty years ago the eminent Ordinary of the Archdiocese of Baltimore, Cardinal Gibbons, was preparing to observe quietly, as he had hoped, the fiftieth anniversary of his consecration as a Bishop. Seven years previously, there had been an unprecedented observance of the Silver Jubilee of His Eminence in the Sacred College of Cardinals. President Taft, ex-President Theodore Roosevelt, the Supreme Justice of the United States, members of the President's Cabinet and of the United States Senate and House of Representatives bore eloquent testimony to the patriotic work of Cardinal Gibbons as an American citizen. The day of the Golden Jubilee of the episcopacy of Cardinal Gibbons was passed in silence and in prayer.

Pope Benedict XV, however, realizing that few Bishops in the history of the Church celebrate the fiftieth anniversary of their episcopal consecration, and taking into consideration the life of the illustrious Prelate and the vast influence that he exercised as a Prince of the Church and as a simple, humble, and patriotic American citizen, deemed it fitting that the Jubilee be observed at a later date. Our Holy Father sent a Papal envoy to the United States to convey the personal congratulations of His Holiness, to express his paternal solicitude for the Church of America, and to encourage a stronger bond of unity among the Bishops of the United States.

His Holiness appreciated the patriotic work of the Bishops through the National Catholic War Council. The Papal Representative sent by the Pope, Archbishop (later Cardinal) Cerretti; His Eminence, Cardinal O'Connell; the Apostolic Delegate, now His Eminence Cardinal Fumasoni-Biondi, and seventy-seven Bishops were present at the Pontifical Jubilee Mass celebrated by Cardinal Gibbons at Mount Saint Sepulchre, Washington, at which Archbishop (later Cardinal) Mundelein preached. After the Pontifical Mass, when the Bishops convened to hear the message of Archbishop Cerretti, they were told that Our Holy Father deeply appreciated the war work of the American Hierarchy, a work united to that of the Vicar of Christ in order to mitigate as much as possible the horrors of war.

It is more than probable that some form of organization would have succeeded the National Catholic War Council (which meant the Bishops of the United States). But when the many Prelates present heard Archbishop Cerretti say that His Holiness looked to them to initiate and to plan courageously in order to counteract the evils of the times following a World War, and also to build constructively for the future of the Church, it was evident to the Bishops present that the Holy Father wished them to continue a post-war organization.

I was present on that occasion. His Eminence, Cardinal Gibbons, presided at the morning meeting. Cardinal O'Connell called the Bishops together for the afternoon session. Cardinal Begin of Canada attended the afternoon meeting. That memorable day, February 20, 1919, is really the birthday of the National Catholic Welfare Council. Characteristic enthusiasm and energy were displayed, especially by the Bishops who had been active in the War Council.

Less than two months after the return of Archbishop Cerretti to Rome, the Hierarchy of the United States received an epochal letter from Pope Benedict XV. His Holiness cordially approved the resolve of the Bishops to meet annually to discuss matters of the highest import for the welfare of both Church and Country. His Holiness commended especially the two commissions on education and the social question. That same letter told the Bishops explicitly that, "Greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed."

How farseeing was the Pontiff in the Watchtower of Peter, and how applicable his words are today! How eager our Bishops are at this moment to work with our Country for the peace of the world! The success of America's world mission of peace would be assured were it not for the subversive forces of atheistic Communism.

On September 24, 1919, ninety-two Bishops took part in the first meeting of the National Catholic Welfare Council.

It may not be out of place to say that many and varied difficulties presented themselves in forming this organization. Archbishop Dowling, one of the most farsighted members of the Hierarchy and a Prelate who to a great extent influenced the thought and decisions of the first years of the Welfare Council, did not come to the first meeting. He said to me in his usual frank manner: "I think we have an organization that cannot function." The absolute voluntary element of the Council, which was and is necessary to safeguard every Bishop in his jurisdiction, and which neither imposed nor could impose any obligation on its members, was necessarily regarded as an obstacle. On the other hand, there was the desire for united action, for corporate expression and decisions; there was urgent need of information for the Bishops, especially for prelates of poor dioceses, distant from the great centers of population. The period called for constructive movements in which Bishops would unite and carry out the recommendations of the commissions or committees, including especially those of the Administrative Committee, as it was called for many years.

Some of us who were the younger Bishops of those days clearly saw the difficulties. We knew the obstacles. We appreciated the hesitancy of the older and wiser Bishops, whose long experience and service caused them to give a word of caution. Not daunted, however, many Bishops worked indefatigably for the continuance of the National Catholic Welfare Council, in order to give it permanency or to prove to the satisfaction of the general body of Bishops that the Welfare Council could not function. I must acknowledge that I had doubts at times about the ultimate success of the Council. I never wavered, however, in urging that we give the Welfare Coun-

cil twenty years of experiment before deciding ultimately against it.

It is now a matter of history that difficulties multiplied, that some Bishops were positively opposed to the Welfare Council and others were dubious about the service that it could render. The impression gained headway that the Bishops wished the Holy See to suppress the Welfare Council. The opposition of some Bishops and the hesitancy of others gave us a clearly defined issue. I read carefully the memorial presented to the Holy See in 1922.

Today I realize more clearly than ever that the Bishops who courageously faced the difficulties and trials of the first years of the Welfare Council found the formula to do two things which seemed incompatible: first, to safeguard completely the voluntary element of the Bishops' Meeting, which enabled each Ordinary to continue entirely free in his decisions; and, secondly, to recommend matters so prudently to the Welfare Council that the Bishops welcomed corporate action.

As we look back on those years, we can only thank God for the great, courageous Pope that sat in the Chair of Peter, Pius XI, who received the whole question of the Welfare Council, and who, in a spirit of magnificent triumph, restored, commended, and blessed the National Catholic Welfare Council, to be known henceforth not as a Council, but as a Conference. In expressing thanks to Almighty God, we must not fail to mention the name of Archbishop Schrembs, who worked indefatigably in Rome for its reorganization, and of his secretary on that Mission, the late Archbishop Ryan of Omaha. More than ninety Bishops declared humbly their convictions regarding the annual meeting of the Bishops. Pope Pius XI subsequently declared the Conference, "not only useful, but also necessary for you."

Our present Pontiff, gloriously reigning, has ever been the sympathetic friend, the kind counsellor, and now, the Common Father of the Christian world, who looks upon the Welfare Conference as the strong support of Catholic action and the generous promoter of Christian charity. In his Encyclical Letter, "Sertum Laetitiae," His Holiness generously praises the works of the Conference. The many encouraging cablegrams of Our Holy Father, Pope Pius XII, have been an inspiration to our Bishops, and an incentive to do more for the Kingdom of God, united in the closest bonds with the Vicar of Christ.

The second World War gave further opportunities to the National Catholic Welfare Conference to extend its work and to organize a world apostolate of charity. This undertaking won the quick approval and support of the Bishops. The Archbishop of New York was asked to allow a priest of his jurisdiction to undertake the tremendous task of assembling forces, of uniting and coordinating them. The priest happily chosen by Archbishop (now Cardinal) Spellman, was His Grace, Archbishop O'Boyle of Washington. His work is monumental and will ever live in the annals of the history of charity of our Country and of the world. It continues according to the formulas that he laid down. I can testify that it has been a great privilege to work with him. His quiet manner, his generous spirit, his genius for organization, his calm and wise decisions, and his spirit of counsel endeared him to all of us who worked with him.

I venture to think that the Bishops of the United States unanimously rejoice that Archbishop O'Boyle now presides over the Diocese which is the center of activity for the Departments, Commissions, and Committees of the National Catholic Welfare Conference. This organization has proved not only its usefulness, but its necessity. It has proved that the voluntary element—by which each Bishop is left absolutely free in his diocese, under the direction of the Vicar of Christ—is not an impediment but rather a help in our conferences, which have developed, first of all, a common mind, and this in turn has led to united episcopal action. The recommendations of the Administrative Board and of the general body of Bishops are so disinterestedly weighed and so delicately presented that they are unanimously adopted.

We face today the difficulties of obstruction and of the chaos and want and poverty and starvation and disease that subversive forces are promoting as a means of gaining world control. These days will pass, and they will pass swiftly when an Omnipotent God terminates Divine patience in dealing with those persons and governments that directly and blasphemously attack His powers, His supremacy, His government of the world, denying His very existence and satanically instilling that denial into the minds and hearts of the youth of our day. Let us hope that peaceful days of the world will enable our Conference to do constructive things for Church and Country.

In conclusion, may I say that a large section of the history of the Church of the United States has been written during the past thirty years, and that history is chiefly concerned with the achievements of the N. C. W. C.

Archbishop O'Boyle, may I, in the name of all the Bishops of the National Catholic Welfare Conference, congratulate Your Grace, and may I also say that we Bishops are most happy that we have an interested friend and devoted and constructive brother as the Ordinary of our National Headquarters.

MEDIATOR DEI

New Encyclical on the Sacred Liturgy

By His Holiness Pope Pius XII

The official translation of the new Encyclical on Sacred Liturgy issued by Pope Pius XII is now nearing completion and it is expected that the N.C.W.C. printing in pamphlet form will be ready about April 15. Orders may be placed now to be billed at the time of delivery.

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Month by Month with the N. C. W. C.

Los Angeles, Omaha and Alaska Receive New Shepherds

Most recent appointments to the episcopacy are the transfer of Archbishop J. Francis A. McIntyre from Coadjutor of New York to be Archbishop of Los Angeles, and that of Bishop Gerald T. Bergan from Bishop of Des Moines to Archbishop of Omaha. His Holiness Pope Pius XII has also just named the Rev. Francis D. Gleeson, S.J., superior of the House of St. Mary at Omak, Wash., to be Titular Bishop of Cotenna and appointed him Vicar Apostolic of Alaska.

Archbishop McIntyre's entry into the priesthood followed a business career. He was ordained at the age of 35 in May, 1921, becoming Auxiliary Bishop of New York in 1940 and Coadjutor to Cardinal Spellman in 1942.

Archbishop-designate Bergan was born in 1892; ordained in 1915; and named Bishop of Des Moines in 1934. He served for a time as Administrator of the Diocese of Peoria.

Bishop-designate Gleeson was born at Carrollton, Mo., in 1895 and was received into the Society of Jesus in 1912. He was ordained in 1926 and has since served as rector of St. Robert Bellarmine College, Tacoma, Wash., Superior of St. Stanislaus, Lewiston, Idaho, and Superior of the house of St. Mary at Omak, Wash.

Congratulations and sincere good wishes are extended to each of these new Shepherds.

Bishop Francis C. Kelley, Former Member N.C.W.C. Administrative Board, Dies

After an illness of five and a half years, following a life of most unusual activity, Bishop Francis C. Kelley of Oklahoma City and Tulsa, died on February 1, at the age of 77.

Born in Canada in 1870 and ordained for the priesthood in the United States, Bishop Kelley lead a life crowded with accomplishment and was recognized nationally and internationally. His most outstanding work, born of his own experience as a rural pastor, was the founding, in 1905, and developing of the Church Extension Society, whose head he was until named second Bishop of Oklahoma in 1924.

Bishop Kelley served as Treasurer of the N.C.W.C. from 1935 to 1941 and also served, while on the Board of the Welfare Conference, as Episcopal Chairman of the National Council of Catholic Men. He was also a noted author and speaker.

May his soul rest in peace!

Rev. Dr. J. E. Schieder and Rev. Donald A. McGowan Join N.C.W.C. Staff

Archbishop Richard J. Cushing of Boston, episcopal chairman of the Youth Department, N.C.W.C., has announced the appointment of the Rev. Dr. Joseph Eugene Schieder, a priest of the Diocese of Buffalo, as director of the Youth Department.

Dr. Schieder's experience in the field of youth work has been wide and varied. He has been civilian director of the Youth Bureau of Buffalo (a police department enterprise), professor of Adolescent Psychology at Mount St. Mary's Teacher's College, student advisor of St. Joseph's Collegiate Institute, director of the Chi-Rho Club, Buffalo's inter-high Catholic youth club; chaplain and student advisor of Saint Mary's Academy, Kenmore, N. Y., and director of Youth Retreats for the Diocese of Buffalo. In addition to his youth activities, Dr. Schieder has performed pastoral work and been identified with numerous civic undertakings.

He was born in Buffalo in 1908 and ordained in 1935.

Closely following the appointment of Dr. Schieder came the announcement of the naming of another "McGowan" to N.C.W.C. Social Action Department—the Rev. Donald A. McGowan, director of hospitals of the Archdiocese of Boston, to be an assistant director of the department of which Rev. R. A. McGowan is head. Father Donald McGowan will have particular responsibility for matters of health and hospitals. He will also be National Executive Director of the Catholic Hospital Conference of Bishops' Representatives. Father McGowan has been associated with hospital work since 1936 and is at present an officer of a long list of hospital organizations.

Cordially N.C.W.C welcomes its newest staff executives.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. John T. McNicholas, Archbishop of Cincinnati, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Richard J. Cushing, Archbishop of Boston, vice chairman of the Administrative Board and episcopal chairman of the Youth Department; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Emmet M. Walsh, Bishop of Charleston, episcopal chairman of the Legal Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most Rev. Francis P. Keough, Archbishop of Baltimore, episcopal chairman of the Department of Education; Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Press Department; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

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